

On account of the labor necessarily devolving upon us in attending the National Conference we shall not attempt to get out the EVANGELIST, Aug., 29th, the date for the first issue after the conference.

The baptizing that was done at the time Peter was on earth must have been by immersion from the fact that Peter feared some would think it was for the purpose of "putting away the filth of the flesh."

Do you worship God and his son Jesus? or does the flesh with its lusts consume your time and talent? His ye are to whom you render service. Consider the reward, ye carnal minded, and turn from your wicked ways. "Thou shalt have no other gods before me."

Oh, that God's children every where would pray more earnestly for a greater outpouring of the Holy Spirit upon each person that we might have more Philps and Peters to whom the Spirit would speak, and who would do the Spirit's bidding nothing doubting.

1 Peter, iii, 21. If it had been done by putting a few drops of water on the forehead is it likely any one would have thought baptism to be for the putting away of the filth of the flesh? Would Peter have thought it necessary to warn the people against attributing the object of baptism to physical cleansing.

Under the Mosaical law the cleansing of the heart was figuratively done by the priests sprinkling on the person water mixed with blood or ashes, and the cleansing of the body was done by washing it in pure water. This law was until Christ, in whom the antitype was completed, or put away, and by whose blood the hearts of men are purified; the outward manifestation of this cleansing being the having of our bodies washed in pure water in the ordinance of baptism.

"What man knoweth the things of man, save the spirit of man that is in him." This is conclusive evidence that man himself is the proper person to judge himself. Yet how many there are who persist in judging some one else. Perhaps there is not another command of our Savior which is so often broken as that of "Judge not, that ye be not judged." Let each man examine himself, and judge himself in accordance with the law of God, then if he will heed the other command so seldom kept, to "confess your sins one to another," how matters would be changed in this uncharitable world. Stop a moment and consider, if each individual would judge *himself* and then confess his *own* sins, instead of judging some one else and confessing some one else's sins, yourself included, what reformation would result. How many times have you confessed your particular sins to some one else? Try it just once and report the results.

Bro. Kimmel writes, "One more added to the church at Middle Branch by baptism and thus the work continues."

Though we finite creatures cannot fully comprehend the wonders of nature, yet there is enough revealed to him who will but meditate to convince him that this universe was formed and is ruled by an infinite mind. Almost unconsciously will he who studies Christ adore and worship Him for his greatness and goodness in the plan of redemption.

Cards are out announcing the marriage of Miss Nettie Blough to Rev. John Miller, of Carrol Co., Ill. The ceremony will take place at the residence of Jacob Fike, in Orange township, at 8 p. m., Thursday, Aug. 16th. Miss Blough is a popular school teacher of this county and Rev. Miller is a German Baptist preacher.—*Courier*, Waterloo, Iowa.

"Miss. Blough" is a Progressive and "Rev. Miller ought to be. We wish them all the blessings of a godly life in their new relation.

Not long ago we were shocked at hearing one who professes to be a child of God judging another in his motives in performing what he *believed* to be the will of God, by saying his motives were of the devil. How quickly did this scripture come to our mind; "All manner of sin shall be forgiven except sin against the Holy Ghost." The sin against the Holy Ghost is defined as attributing to the devil what is of God. Be careful how you judge. Better take the Savior's advice to "Judge not. "For with what judgment ye judge ye shall be judged." If in your attempting to judge you should err and attribute to the devil what is of God how dreadful the consequence—a sin which cannot be forgiven.

"Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." "The Grace of our Lord Jesus Christ and the love of God, and the communion of the Holy Spirit be with you all." Are not these scriptures conclusive evidence that each one of the three persons in the Godhead has his particular part in the salvation of men? If God is divine, the Son and Spirit must be also, for it would not be reasonable that we be baptized into one infinite being and two finite beings. How truly does the Christian need the love of God, the grace of our Lord Jesus and the communion of the Holy Spirit. The Holy Spirit brings to our remembrance the will of God where by we can see His love and the divine grace of our blessed Redeemer in giving himself a ransom for our sins. Oh, for more faith. "For by grace are ye saved, through faith."

At yonder depot stands a train ready to start, waiting for the passengers. On the platform are many men all busily and

pleasantly talking taking no note of time as it passes by. The time is up. The train starts. She moves on, when lo, among the crowd so happily occupied we see a man with hands upraised exclaiming, "Wait! stop! I must go on that train." But, alas; "too late," is the cry. "You had plenty of time and sufficient warning and you are responsible for your condition." No cry of help is heeded and the man is left to lament his carelessness and never be able to redeem that opportunity. On the train are all his friends and he may never see them again. We exclaim, "How foolish! Why did he wait." There is another train which moves through this world. It is the train of God's love and mercy. Again and again it comes passing by the door of the sinner's conscience, and each time he hears the warning word, that some day will be the last and he says, "I want to get on board but not to-day." The last day comes, but he is still busy with the associates of life, and as the train moves on for the last time he is awakened to the fact that he is left to ruin and despair. Friends are all gone and he is left, left for eternity—an eternity of woe. "Too late, too late." Oh, sinner, redeem the time *Now* is the accepted time, *Now* is the day of salvation.

Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. Heb. ix, 10.

Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Heb. x, 22.

For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; Heb. ix, 13.

Moreover he sprinkled likewise with blood both the tabernacle, and all the vessels of the ministry. Heb. ix, 21.

Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them. Heb. xi, 28.

And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. Heb. xii, 24.

Elect according to the foreknowledge of God the Father, through sanctification of the spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace be multiplied. 1 Pet. 2.

These seven passages are the only ones in the New Testament which contain the word "sprinkling." Would any one infer from these that water should be sprinkled on a person for baptism? Shall the many passages from which the only possible conclusion is that baptism was an immersion into water be set aside and the unreasonable be substituted for the reasonable?